

BLUE GRASS BLADE.

THE WORLD IS MY COUNTRY; TO DO GOOD IS MY RELIGION—TOM PAINE.
DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU—CONFUCIUS.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

PUBLISHED WEEKLY; \$1.00 A YEAR IN ADVANCE

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Charles C. Moore
Editor

LEXINGTON, KY.

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ton, Ky., as Second Class Mail.

Club rates are 50 cents each for
five or more names. Send in now
and avoid the rush.

How to Get the Blade for 25 Cents
A Year.

The BLADE will be sent for a year
to any 100 addresses in United
States for \$25.00.

Club Rates and Sample Copies.
The BLADE will be sent for 50 Cts.
A YEAR EACH, for any order for FIVE
OR MORE.
Sample copies will be sent free.

AGENTS FOR THE BLADE.

Any body, any where, any time
can be an agent for the BLADE by
sending 2 cent each for 10 papers or
more, or by sending 50 cents each
for 5 or more yearly subscribers, ad-
dressed to Editor Charles C. Moore,
Lexington, Ky.

WHAT THAT STAR.

LIKE THIS, (*) MEANS, WHEN
YOU SEE IT AFTER
YOUR NAME.

There are many instances in which
I believe, from various reasons, that
persons would take the BLADE if
they could see several consecutive
copies of it, when they might not do
it just from seeing a single issue.
They are generally such persons as
write for sample copies, and per-
sonal friends of myself, or of my
friends.

In many of these cases the BLADE
will be sent to them marked with a
star, like this (*) after their names
on their printed address which will
show the date at which the paper
starts to them.

In these cases it is, of course, de-
sired that the parties shall pay for
the paper, at the regular rates—\$1
a year for a single paper, or 50 Cents
each for 5 or more papers.

If after the parties have seen the
paper long enough to determine
whether they will want it, I most
respectfully ask that they may either
pay me for it, in advance, the regu-
lar way, or notify me to discontinue
it and I will do so with thanks for
the courtesy.

If friends of the BLADE know of
persons who do not take it, and who,
they believe, would take it, if they
knew of it, I would be obliged if they
would send me such names stating
that they are "on the star plan."

What the B. G. Blade Wants.

The BLUE GRASS BLADE, edited by
Ex-Rev. Charles C. Moore, Lexing-
ton, Ky., wants the following:

1. Such a suppression—peaceably
if possible; by force if necessary—of
the Christian religion, in the United
States, as will stop the reading of
the Bible, in the public schools; the
payment of chaplains out of public
treasuries; the giving of public
money for any religious purpose, the
exemption of church property from
taxes, the enactment of Sunday laws,
and prosecutions for anything said or
written against religion, or against
any religious dogma, hogma, or
pigma.

2. The suppression—by law if pos-
sible; by force if necessary—of the
liquor traffic, except for medical and
other scientific purposes.

3. The right to vote to be given to
women as to men.

4. Such educational qualification
to vote at will enable one to read in-
telligently, in some language, the
Constitution of the United States.

5. Special national legislation to
improve the condition, financial and
educational, of Negroes and Indians.

6. An International Congress to
arbitrate differences between nations.

7. The publication and dissemina-
tion by the United States Govern-
ment, of the most competent opinions
of scientist on the sexual relation.

8. The government ownership and
operation of railroads, telegraphs,
long-distance telephones, steam-
boats, and steam ship lines between
this government and Europe, and
this government and China.

9. A National University open to
all without regard to race or sex.

10. The coining of all gold and
silver, of which coinage is asked by
its owner, by the government of the
United States at actual cost of such
coining, for the benefit of its owner,
and the making of such coin legal
tender for all debts, public and
private.

11. The National ownership and
operating of coal and metal mines
sufficient to supply the demands of
this government for those articles.

12. The compulsory education to
the extent of learning to read and
write, of all children that are capable
of such education, resident in the
United States, and whose parents are
citizens of this government.

13. The enactment of laws that shall,
without prejudice, disparagement or
discrimination, for or against rich or
poor, tend to stop any possible gen-
eral tendency to make the rich richer
and the poor poorer.

14. The substitution of imprison-
ment for life, for capital punish-
ment, by an amendment to the Na-
tional Constitution.

15. The abolition of all tariff and
substitution of free trade, and direct
tax for revenue.

16. The disbanding of the army
and navy of the United States further
than is necessary for domestic police
regulation.

Those Who are Helping the Blade on the Club Plan.

Beginning Oct. 14, '98 those who
have helped the BLADE, on the Club
Plan, are as follows:

R. L. Baker, Fort Fairfield, Maine,
\$25; Louis Levine, Charleston, S.
C., \$1; D. Webster Groh, Hagers-
town, Md., \$2; N. A. C. Mackie, M.
D., \$2; G. J. Thomas, San Francisco,
Calif., \$2.50; Alex. Porter, Elva,
Man. Canada, \$5; T. Hays, Davis,
Ills., \$3; M. Rowe, Redmon, Ills.,
\$2.50; V. H. Perkins, Chicago, \$10;
Dr. N. A. C. Mackie, \$1.50; H. L.
Peak, Shawnee, Okla., \$2.50; Samuel
Fuller, Watson, Minn., \$2.50; L. P.
Arnold, Carlisle, Ark., \$5; J. H. Al-
corn, Wallaceville, Pa., \$1.50; R. T.
Shaw, Corinth, Ky., \$2.50; C. C.
Marston, Mont., \$2.50; Friend, Marl-
boro, Mass., \$25; James K. Sears,
McKoy, Ore., \$2.50; Sander Soll,
Park River, N. Dak., \$5; A. Vogel,
West Liberty, Iowa, \$3; Nathan
Reed, Brighton, Ind., \$5.20; J. F. B.
Arbuckle, Forest City, Iowa, \$2.50;
J. W. Gilbert, Friend, Neb., \$2.50;
N. P. Spainhower, Ruthton, Ky., \$2;
E. D. Etes, Corning, Ark., \$2.50;
F. T. Perkins, Punta Gorda, Fla.,
\$2.50.

CHAS. C. MOORE

Sentenced to the Ohio State
Prison for Two Years.

REPORT OF THE TRIAL.

It was a scene which few men have
opportunity to observe in a life time.
A white-haired man, whose years at
are few best, sitting in the seat of Jus-
tice sentencing another man, likewise
gray with age, to imprisonment for
two years, for a few trivial words
sent through the mails. Words,
which to the student of sociology or
to any liberally-minded man, cannot
be twisted into any shape as to
render them indecently offensive—words
which some of the best lawyers and
judges in this city have declared,
contain no particle of obscenity.
The naked truth, like a nude statue
morally impresses men differently.
It shocks and shames some, and to
others it is pure and beautiful.

Men likewise see justice. One po-
litical party sees little to commend
in the judgments of another. The
various religious factions hate each
other. The various constructions
they place upon meaningless dogmas
have led them to massacre, and tor-
ture, each other. There is in reality
no such thing as party or religious
justice. Only where judgment rises
above party, religion, friendship,
and kindred even, can mankind look
for justice. It is for this reason that
justice is represented as blind.

William Bundy the District Attor-
ney and Judge Thompson who pro-
secuted and sentenced Mr. Moore
may honestly believe that they have

performed their duty and rendered a
just sentence, in depriving Mr.
Moore of his liberty, taking him
from his family, and confining him
in the penitentiary for two long
years. As I said before different
people will place a different con-
struction upon a statute or a dogma,
and do so both naturally and honest-
ly. The weight of a single word
has thrown nations into violent dis-
pute, both sides fighting to the death
in support of their ideas of justice.

Religious men have condemned a
dissenter to the stake honestly be-
lieving that justice (?) demands that
their shall be no difference of opin-
ions on ghostly subjects. The Pur-
itans honestly believed that justice
(?) was meted out to the man, who
was sent to the pillory for kissing
his wife on a Sunday. Elizabeth may
have honestly believed that her sen-
tence of death to the Queen of Scots
was a just deed; but it is recorded of
her that she never slept well there-
after.

There are no questions which involve
so much discussion as the sociologi-
cal questions of today. These ques-
tions are only in a state of develop-
ment. What seems justice to one
seems persecution to another. Take
the divorce question for instance.
Some of our religious creeds say
there is no justice in granting a di-
vorce, for what God, the priest, hath
joined together, let no Judge, the
mortal presume to put asunder.

It is altogether the way different
factions are taught to view these
things. The Catholic teaches that
it is immoral, lustful and lascivious
for a divorced person to re-marry.
The Protestant teaches that it is both
moral and virtuous. Both may hon-
estly entertain these different ideas
of justice, and both may be honestly
right in some cases and both again
be honestly wrong. It is a question
which involves human affections, and
never was the man born so wise as
to be able to comprehend the nature,
the wants and happiness of the heart
of another, or decide the laws which
shall govern it.

The growing evil of divorce, the
marital jealousy and unfaithfulness
which leads to murder and suicide,
the yearly prostitution of hundreds
of thousands of somebody's daughters,
the secret abuses of youth, the ven-
ereal and other diseases which propa-
gate consumption and insanity, the
dense ignorance of procreative law,
which incapacitates three-fourths of
mankind from making proper mar-
ital selection, and the rapidly spread-
ing secret vices which cannot be
thought of without a feeling of
shame, surely make the proper
knowledge of sex, the greatest moral
issue—the most vital issue in this
country today. Every political and
military question before this country
today is a trifling insignificance be-
side it. The holy hush which is put
upon the sex question only tends to
vulgarize it. Is it better to have a
free and open discussion of these

questions, that youth may be en-
lightened and directed wisely, or go
headlong in to abandon as this na-
tion is surely progressing?

People will have different ideas as
to what is just in this direction, and
as to what are the best methods
of attacking and solving social
evils. Some think the present
moral arrangement has solved it as
near as it can be solved; others
looking abroad over the field
of marital infidelity, and the by-ways
of divorce, prostitution and vice
think it has not solved it.

One thing is sure, if it is never
publicly discussed, it will never be
any better, and if never any better,
it is bound to grow worse, especially
as this nation grows in wealth; for
it is the history of all nations that
as they develop great wealth, they
progress toward abandon, degeneracy
and racial extinction.

Mr. Moore, as is well known to
everybody who has read the BLUE
GRASS BLADE for these many years,
and from the very start of its pub-
lication, published it as an Infidel-
Prohibition journal—its most dis-
tinctive feature being that of Prohi-
bition. With all his might and
power, he has fought to protect the
American home, and the American
youth from the far reaching evils con-
sequent upon the use of liquor, and
this too in a community where more
liquor is manufactured than any
other place in the world. He has
dared to do for the right, that which
no other man in his community
would openly do, expose the hypo-
crites, religious and political, who
occupied high places, by grace and
permission of the manufacturer and
retailer of whisky. That he has
done this, many times at the risk of
his life is equally well known. He
has been robbed and imprisoned for
his defense of "the American home."

He has also been prosecuted and
imprisoned and published as a Free
Lover, and Editor of a Free Love
paper. There are a million or
more people in this country who
know that the BLUE GRASS BLADE
was never anything else but an In-
fidel-Prohibition paper, and that Mr.
Moore is not a Free Lover, and never
was an advocate of Free Love,
and more than any other man has
seathingly denounced it.

Having always bitterly opposed
Free Love, I do not know how he hap-
pened to insert the two articles, upon
which he was indicted, and make the
comments he did upon them. It can
only be accounted for in this way:
Mr. Moore believes in the open dis-
cussion of all sociological questions,
especially those which affect the
morals of the community. He opened
his columns to the free discussion
of every subject which seemed to him
a moral or vital issue. Why should
any paper subsidize a question in-
volving a moral issue?

Mr. Moore is a man who believes
that Truth can stand any test, and
that the best compliment we can
pay to truth is to show our confi-
dence in it. He is not a practical
man in any sense. He applies policy
to nothing he does. He is so
frank and open in his manners and
character that he is a mere child in
some of the practical things of life.
Carlyle says that "Caution is the
lower story of prudence." Mr. Moore
is seemingly devoid of that faculty,
and for lack of it often says hasty,
thoughtless and imprudent things.
He has not even that caution essen-
tial to self-protection.

That he has been thoughtless and
imprudent goes without question.
He knew the law and should have
been cautious enough not to have
approached its limits; he knew that
an Infidel is liable to arrest if he
steps out of Christian latitude; this
superstition must have a victim oc-
casionally; and the better the man
the more he is wanted; but no one
who knows Mr. Moore will believe
that he would intentionally abuse
the privilege of speech or instigate
an immoral thought. His whole life
bels such an action.

It was the religious guerrilla's
opportunity and he took advan-
tage of it. When a man has
to fight enemies of that kind, he
should adopt like tactics, and not
recklessly expose himself in the
open.

Right here J. J. Rucker a professed
friend, a subscriber for years of the
BLADE, a co-worker with Mr. Moore
along the line of Prohibition, comes
upon the scene. Mr. Moore has re-
quested that I should report the pro-
secution just as I witnessed it; and
made no particular suggestion of
what should be said whatever, fur-
ther than to give in full the details
leading up to it. "For the rest,"
he said, "I am not the proper one to
report my own grievances. It
would not be relieved with the same
spirit as if told by some one else,
and I leave you untrammelled to

present it as you choose." The
readers of the BLADE are acquainted
with the circumstances which have
led to the prosecution and imprison-
ment of Mr. Moore; but for those
who are not I will enter into the full
details, at the risk of being tedious.
I will endeavor to report accurately
and impartially, and while my sym-
pathies are with Mr. Moore, they
will not bias my judgement wherein
I think he should not be spared.

Prof. Rucker a Christian Prohi-
bitionist of Georgetown Kentucky, and
Mr. Moore were friends of long
standing and co-workers in the Prohi-
bition cause. Rucker patronized
the BLADE for years, and Moore
sent his sons to the college presided
over by Rucker, to be educated.
Prohibition was the tie that bound.
This friendship continued for some
years. As it has been stated
often in the BLADE, Rucker started
a rival Prohibition sheet called "The
Temperance Star." It is supposed
by Moore and many others that
Rucker thought that the Prohibition
cause was not presented in its best
light associated with Infidelity; and
if Moore could successfully conduct
a paper on the Infidel-Prohibition
plan, he (Rucker) would startle Ken-
tucky, as well as make a lot of mon-
ey, by editing one on the Christian-
Prohibition plan. He failed. His
paper cut so little figure that people
living within ten miles of Geor-
getown never heard of its existence.

At sometime within this period,
Atherton, the Kentucky distiller
presented \$6,000 in all to a church
in which Rucker was an official, and
to the college over which Rucker
presided. These institutions ac-
cepted the money without protest.
Moore finding this out exposed Ruck-
er's hypocrisy. Time and again he
held this note of Rucker's up as an
illustration of Christian pretension
and inconsistency. This is Moore's
side of the story. If it is not true
Mr. Rucker has had a long time in
which to get his side of the story
into this exposition of "Prof. Rucker's
professed Prohibition and to relig-
ious hate that Mr. Moore attributes
the revenge sought by reporting
the BLADE to the Postal inspectors
about one year ago.

The Postal authorities at Wash-
ington referred the matter to the
District Attorney, Harlan Cleveland
of Cincinnati, in which city the
BLADE was published. Cleveland
drew up the indictment, and in the
meantime was superseded as Dis-
trict Attorney by William Bundy
who prosecuted Moore and Hughes.
Mr. Bundy is a nephew of Senator
Foraker, through whose influence he
secured the position of District At-
torney. He is a young man, a suc-
cessful lawyer, and stands high in
the community. Judge Thompson
comes from Portsmouth, Ohio, in
which little city he has been a suc-
cessful politician, having represent-
ed that District in Congress once or
twice, and held minor political ap-
pointments.

Mr. Moore and Mr. Hughes stood
charged in the indictment with having
mailed or caused to be mailed "cer-
tain lewd, lascivious and indecent
matter." The statute under which
they were indicted reads as follows,
and should be carefully considered:

Section 333. Obscene matter.—
"Every obscene, lewd or lascivious
book, pamphlet, picture, paper, let-
ter, writing, print, or other publi-
cation of an indecent character,
whether sealed as first class matter
or not are hereby declared as non-
mailable matter and shall not be
conveyed in the mails nor delivered
from any post office, nor by any let-
ter carrier; and any person who
shall knowingly deposit or cause to
be deposited for mailing or delivery
anything declared by this section to
be non-mailable matter, and any
person who shall knowingly take the
same or cause the same to be taken,
from the mails for the purpose of
circulating, or disposing of, or aid-
ing in the circulation or disposition
of the same, shall for each and every
offense be fined upon conviction
thereof not more than \$5,000 or im-
prisoned at hard labor not more
than five years, or both at the dis-
cretion of the Court."

The trial began with the reading
of the indictment, and the statute
covering the case. Judge Feland of
Lawrenceburg, Ky., asked the court
for a separate trial, stating that he
had been engaged as counsel for Mr.
Hughes but not for Mr. Moore. This
situation of the case had the effect
of obtaining a separate trial, which
was protested by the District Attor-
ney, but reluctantly granted by the
Court. Otherwise Mr. Hughes would
most probably have received the
same sentence as Mr. Moore. The
Court summoned the jury and the
trial of Mr. Moore commenced.

Very unwisely, Mr. Moore assumed
charge of his case, and doing so
verified the old adage of the man

who nets in the capacity of his own
legal adviser.

The first witness in behalf of the
government was a man, the daily
practice of whose life has been to do
good to those who hate him; to do as
he would be done by; to return good
for evil; to turn the other cheek
when smitten, in fact a man who is
the most perfect illustration of the
Christian (?) gentleman that Ken-
tucky can produce, Prof. J. J. Ruck-
er of Georgetown, the shining Prohi-
bition light, the man of strange
bed-fellows, Atherton, Moore &c.

Rucker is both an anatomical
and facial study—cavernous-faced,
tall, gaunt, hollow-chested, narrow,
as perfect a case of splenetic and
debilitated piety as ever trod the
halls of justice. When he ascended
the steps and seated himself in the
witness chair, he threw his long
bony pedestals into a double twist,
folded his arms majestically and as-
sumed the air of one of those grand,
gloomy and peculiar geniuses, who
are given to the habit of wrapping
themselves. Napoleon like, in the
solitude of their own originality.
His whole bearing seemed to say,
"Here I am, Mr. Moore, and this is
my inning." Revenge which is al-
ways the weak pleasure of a little
and narrow mind was written all
over his furrowed face. There is no
passion of the human heart that
promises so much and pays so little
as revenge. It is at first sweet, but
becomes bitter as long, and recoils
back on itself. Bacon better ex-
plained it in these words, "A man
that studieth revenge keepeth his
own wounds green, which otherwise
would heal and do well."

If Prof. Rucker sought revenge,
he is now tasting its first sweets.
He should be satisfied. He took ad-
vantage of Mr. Moore's weakness to
write and print unguarded thoughts,
and has been the means of sending
him to the penitentiary for two long
years. In doing this he has broken
the hearts of many a man and woman
who never did him wrong. "Chris-
tian charity!" "Do unto others as
ye would have others do unto you!"
When he sits around his comfortable
fire side at night, if he has a con-
science above an adder, he will think
of the fire side he has made desolate,
and the sad hearts that sit around
it. If down in the cold storage of
his bleak anatomy there be a single
warm spot, when he reclines on his
comfortable couch at night, the vis-
ion of an aged prisoner stretched on
the iron cot of his narrow, stony
cell will haunt and haunt his wan-
dering thoughts.

But such a vision may possibly
never disturb his dreams. The grace
of God which aboundeth so fully in
his heart, and that love which pass-
eth all understanding, may give him
such perfect peace, that it will en-
able him to sleep well. He has had
his Christian revenge—that revenge
which the Lord claimed as his own,
and with which man should not re-
pay.

In strange contrast, let me de-
scribe another scene. When Mr.
Moore was led from the Courtroom,
to one adjoining, containing a cell,
a number of friends followed to express
their sympathy and bid him fare-
well.

Fearing that his son, Leland, a
manly young fellow was nursing re-
vengeful thoughts, he said "Son I
fear you are meditating revenge.
Go home and take no further action
in the case. Whatever you do, I
would not have you hurt Prof. Ruck-
er or bring a sorrow to his family.
If you would please me in one thing
more than another observe this re-
quest, I would rather go to prison
than have you hurt Prof. Rucker."

In a moment like this a man's true
nature comes to the surface, I have
deviated from my report of the pro-
secution to introduce the Christian
and the Infidel, in the light of re-
venge, as they appear in this trial.

The District Attorney upon open-
ing the trial introduced Mr. Moore
to the Judge's attention as a Free
Lover, and Editor of a Free Love
paper. Mr. Moore arose to object
but was called down by the court. The
District Attorney questioned Mr.
Rucker as to receiving certain
copies of the BLUE GRASS BLADE
through the mail, and as to his
marking items in these par-
ticular copies and forwarding
the paper to Washington. Rucker
identified the paper which he had
thus marked and mailed to the postal
department.

Mr. Moore in cross examination
received not a single direct reply
to a question that he asked. Ruck-
er was quick to see that the charge
and evidence so far, proclaimed Mr.
Moore the advocate and publisher
of a Free Love paper. He knew
the effect this would have on the
jury, and questioning him as closely
as he could, Mr. Moore did not suc-